Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL SERMON.

MR. WHITMAN'S DEDICATION SERMON.

[Concluded from page 21.]

IV. I believe you have erected this house for the moral instruction and salvation of your children. Many of you are parents. Your affections centre on your beloved offspring. Your happiness is bound up in their welfare. Their prosperity rejoices your souls; and their adversity pains your hearts. Their interests occupy many of the thoughts of your waking hours; and mingle in many of the dreams of your sleeping moments. And no idea fills your bosom with so much anguish, as the thought, that your own children, over whose tender infancy you so carefully watched; whose childish wants you so kindly supplied; whose youthful follies you so affectionately reproved; and to whose wishes you so cheerfully sacrificed your time and ease and inclination; that these objects of your tears and prayers and hopes, may one day become abandoned profligates. You cannot endure the thought; for you wish them to possess every desirable accomplishment; beauty, genius, learning, riches and honors. But you desire them to possess something higher and better than all these; and to the gratification of this desire, you are willing to sacrifice all things else. It is the predominant wish of your soul that they may form and maintain Christian characters. You would have them kind, amiable and affectionate; so as to preserve tranquility in their own bosoms, and communicate comfort to all their associates. You would have them temperate, industrious and virtuous; so as to render themselves useful, respectable and public spirited members of the community. You would have them honest, upright and generous; so that they might do unto others as they would have others do unto them. You would have them pious; so as to live up to the dignity of their rational nature, enjoy the innocent pleasures of life, be prepared for an early or a late death, and secure the favor and blessing of their Father in heaven. You would have them the obedient followers of Jesus; so that you may have enjoyment in their society, honor in their conduct, support from their affection; and so that you may live in their hearts and virtues, long after your bodies are mouldered to dust.

Cherishing this desire for the moral improvement and salvation of your children; you feel under obligation to make the best possible provision for the accomplishment of these objects. You wish to place them under such instruction as will be most likely to secure the gratification of your desire. You know of no Teacher so abundantly qualified, and so sure of success, as the Lord Jesus; he who loved children so well while on earth; he who took them into his arms and blessed them; he who pronounced them subjects of his Father's kingdom; he who affectionately said, 'suffer little children to come unto me and forbid them not.' To this friend, you would have them go, in the very morning of their days; while their hearts are pure and their souls innocent; while their imaginations are unpolluted and their consciences unseared; while their memories are unstored and their affections unpledged; while their habits are unfixed and their characters unformed. And you would have them learn to love their Saviour, by hearing of his disinterested sacrifices and services in the cause of human improvement, and salvation. You would have them learn to love their fellow creatures, by hearing that they are children of the same Father; entitled to equal rights, privileges and hopes; and exposed to equal temptations, trials and afflictions. You would have them learn to love their own souls, by hearing of a future existence, and realizing that their happiness hereafter as well as here, must depend on their moral goodness. You would have them learn to love their heavenly Father, by hearing that he loves them infinitely more than earthly parents can; and that he will never desert his obedient children. And you have erected this building to furnish these means of temporal and eternal salvation.

Let us then dedicate this house to the moral instruction and salvation of our children. Here may we early initiate them into the Christian school; and piously devote them to the service and glory of their heavenly Father. Here may we habitually bear them on our hearts to the throne of grace; and affectionately invoke upon them the protection, guidance and blessing of heaven. Here may they learn to associate ideas of improvement and happiness with the Lord's day, and with all the exercises and duties of the church. Here may their susceptible minds be permanently impressed with the vileness of sin, and the beauty of holiness. Here may the precious seeds of the gospel take deep root, and produce an abundant harvest of goodness and felicity. Here may they learn the true dignity of their nature; the great duty of life; the sure grounds of enjoyment; and thus become shining lights in the world, and distinguished blessings to their friends. Here may they learn to avoid those follies and vices which will render them miserable in their own minds, destroy their influence and character, disgrace their parents and connexions, and injure the morals of the community. Here may they be trained up in the nurture and admonition of the Lord, so that they shall constantly increase in favor with both God and man.

V. Finally, I believe you have erected this house to secure the means of preparing for death and eternity. You sensibly realize your mortal condition; and the extreme uncertainty of human life. You have seen enough of the sting of death, to know that some preparation is absolutely necessary for that trying hour. You are aware that no earthly good can then yield you the needed assistance. You are conscious that you shall then want to feel a perfect confidence in your heavenly Father; to feel that he loves you with an infinite affection; to feel that he is present with you in your greatest need; to feel that he will never leave nor forsake you; to feel desirous of entering his more immediate presence. You are conscious that you shall also want to possess an unwavering faith in Jesus; so as to be troubled with no serious doubts concerning your future existenee; your happy reunion with departed friends; and an immortality of improvement and felicity. You are conscious that you shall likewise want to look back upon a well spent life; upon sincere endeavors to discharge faithfully all your obligations, and improve properly all your talents and privileges. You are conscious that you shall further want to experience the happy fruits of a Christian character; a hatred of sin; a love of holiness; a delight in the society of the righteous, and a desire for the joys and services of the redeemed. You may indeed possess all these qualifications, and still lament your manifold sins of omission and commission; but this will only prove you sincere and humble Christians. You may possess all these, and still wish to live longer upon the earth; but this will be nothing more than your duty; for you should desire to live, so long as you can be useful; and you may pray fervently, as did your Saviour, to have the bitter cup removed from you. But notwithstanding all this, if you have the preparation described, you are sure of a peaceful death, and a joyful eternity.

Cherishing this desire to obtain a preparation for death and eternity, you feel solemnly bound to follow the directions of him, who has destroyed the sting of death, and given us the victory over the grave. You are convinced that you can secure a perfect confidence in your heavenly Father, by assembling weekly, to acknowledge your obligations to his love; to cherish a supreme affection for his perfections; and to hear his paternal character unfolded. You are convinced that you may acquire an unwavering faith in Jesus, by assembling weekly, to hear his claims calmly stated; the principles of his religion earnestly recommended; and the excellencies of his character clearly exhibited. You are convinced that you may prepare yourselves to look back with satisfaction upon your past lives, by assembling weekly, to have your temptations unmasked, your sins exposed, your dangers described, your duties explained and your good resolutions strengthened. You are convinced that you can reap the rich rewards of a Christian character, by assembling weekly, to be refreshed and excited by the truths, discoveries, consolations and hopes of the precious gospel. You are *also* convinced that if you neglect the service of your heavenly Father; and slight the gracious invitations of your blessed Saviour, and live a wicked life, you can neither die the death of the righteous, nor can your latter end be like his. You are likewise satisfied that a God of infinite wisdom has appointed these means for the accomplishment of these ends; and that he will not fail to bless the services of his own appointment. To secure these promised blessings for yourselves, your offspring and your community, you have provided this beautiful Temple.

Let us then dedicate this church to the means of preparing for death and eternity. Here may we realize that our Saviour came to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. Here may we realize that the only sting of death is sin; and that the only cure for sin is reformation. Here may we realize that it is appointed unto men once to die, and after that the judgment. Here may we realize that without holiness no man can see the Lord. Here may we rejoice that Jesus has abolished death, and brought life and immortality to light. Here may we rejoice, that God is no respecter of persons; but accepteth all who fear him and work righteousness. Here may we rejoice that our separation from our departed friends will be but momentary, while our future reunion will be eternal. Here may we rejoice that the ransomed of the Lord will constitute a great multitude, which no man can number, of every nation, and kindred, and people, and tongue. And here may we ever pray, that the prophetic vision of the beloved disciple may be fulfilled; when every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall say—'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.' Amen.

RELIGIOUS MISCELLANY.

[For the Christian Register.]

MR. REED,—I ask for room in your paper, for the following extract from the Epistle of Clement to the Corinthians.

'Ye are contentious, brethren, and zealous for things that pertain not to salvation. Look into the holy scriptures, which are the words of the holy spirit. Ye know that there is nothing unjust or false written therein. Thou wilt not find that good men were ever cast off by such as were good themselves. They were persecuted, indeed; but it was by the wicked and unholy. They were cast into prison and slain; but it was by the unrighteous. Was Daniel cast into the den of lions by men fearing God? Ananias, Azarias and Misael, were they cast into the fiery furnace by the sincere worshippers of the Most High? No. It was by wicked and ungodly men; who did not consider that God is the protector of those who serve him with a pure conscience. Let us therefore, join ourselves to the righteous and innocent; for such are the true servants of God. Wherefore, then, are there strife and anger and divisions and sects among us? Have we not all one God, and one Christ? Is not the spirit of grace poured out upon all? Have we not one calling in Christ? Why then, do we rend and tear in pieces the members of Christ? And raise seditions against our own body? And are come to such a height of madness, as to forget that we are members one of another? Remember the words of our Lord Jesus, 'Wo to the man by whom offences come.' Your schisms and divisions have perverted many. They have caused doubt in many, and grief in us all; and yet your divisions still continue.

'Take the epistle of the blessed Apostle Paul: what did he write you, and admonish you respecting himself, and Cephas and Apollos, because that even then you had began to fall into sects and parties? But your error was then much less, because you placed your affections upon *Apostles*, and another who was highly approved by them. But consider, who are they who now lead you astray, and lessen the reputation of that brotherly love which was so eminent among you? It is a great shame, my brethren, and unworthy of your Christian profession to hear, that the ancient church at Corinth should, by one or two persons, be led into divisions and sects. The name of the Lord is blasphemed by this folly, and yourselves are in great danger by it.

'Let us, therefore, with all haste put an end to these divisions; and let us pray God to be reconciled to us and restore us to a becoming and holy conduct of brotherly love. For this is the gate of righteousness by Christ, by which all who enter therin are blessed, doing all things without disorder. Let a man be faithful, and powerful in the utterance of knowledge, let him be wise and judicious in his words and pure in his actions. But still, by how much more he seems to be above others, by reason of these things, by so much the more will it behove him to be humble, and to seek what is profitable to all men, and not his own advantage.

'Who is able to express the excellency and beauty of charity? It unites us to God. It covers a multitude of sins. It endures all things. There is nothing sordid or selfish in charity. It does not place itself above others; admits of no divisions; is not seditious; but does all things in peace and concord; and *without it nothing is pleasing and acceptable in the sight of God.*'

EDUCATION.

The following remarks conclude the selections we proposed to make, on the subject of Education, from Parr's Discourse.

As to the love of truth, I am not acquainted with any virtue which shines more brightly in the characters of mankind, or which assists us more powerfully in the attainment of every moral and intellectual excellence. On the other hand, we may say most justly of the liar, what is commonly said of the ingrate, *mendacem si dixeris, omnia dixeris.* I have, indeed, a right to be believed, when I tell you, as the result of long and vigilant observation, that if the habit of falsehood be once contracted, the whole moral system is immediately endangered. Truth undoubtedly is congenial to the mind of man; for who is there, not yet advanced to the verge of infatuation and phrensy, that does not wish the representation of things to correspond with their realities? Our selfishness gives us an interest in such representation, our reason approves of its fitness, and, when our feelings have been wrought up to the most exquisite sense of honor, we value the love of truth in preference almost to every other social quality. It is, however, surprising how quickly boys slide into falsehood after the first efforts they have put forth to act for themselves, and after the first connections their minds have formed between actions and their consequences.—Shocking, also, is it to see the great proficiency they make in this vice, and the little attention that is paid to it, through the gross stupidity or misplaced fondness of their friends.

Upon one very common and very fatal species of encouragement which parents lend to lying, I will set a mark of reprobation. Under the absurd and preposterous idea of giving scope to the lively and harmless prate of a boy, they suffer, and even invite him to tell tales. But the invariable and baleful consequences of such practices are these. The boy will relate, not merely what is known to himself, but what is most agreeable to his hearers. To shape his story into more consistence, or to give it a higher zest, he will rack his invention to supply what has dropped out of his memory, or, perhaps, was never lodged in it. He then joins in the laugh which his petty artifice has raised, and, instead of being condemned for his presumption, is applauded for his ingenuity. Now the habit of lying, thus acquired, extends itself, by a hasty transition, to other subjects, and to other persons. While he gratifies the impertinence or the malice of those who are about him, he himself becomes impertinent almost without design, and malicious without provocation. Of the actions which he is forward to relate, he cannot certainly penetrate the motives or arrange the circumstances; but it is impossible for him to relate them often without sentiments of approbation or dislike, of reverence or contempt, towards the agents themselves. Whether in this situation the love of truth will be a sufficient curb upon the love of prattle, whether his judgments of characters will be impartial or unjust, whether his kind or his harsher affections be most likely to predominate, are questions on which I without hesitation answer on the unfavorable side. I will add, that such a boy is not only disposed to speak what is false, but even incapable of speaking what is true. Tainted by the prejudices of those with whom he converses, he will see with their eyes, he will hear with their ears, and wildly suppose the facts which he has a pleasure in mentioning really to exist. But when the illusions of a roving and undisciplined imagination thus co-operate with the suggestions of a mischievous and distempered heart what, I beseech you, are you to expect? I take upon myself to inform you what you are not to expect: the gay frankness of a boy, the sturdy magnanimity of a scholar, or the dignified liberality of a gentleman.

In favor of lying, however, no natural propensity can be pleaded, though perhaps it derives its origin from the wrong management of some propensity—from the hopes children have formed of attaining some good, or from the dread they suffer of incurring some evil. Here then the remedy is in our power, by not refusing the good, or by not inflicting the evil: or, should contrary expedients be upon the whole more eligible, we should most earnestly endeavor to convince them why the one ought to be refused, and why the other ought to be inflicted.

I must again and again impress it upon your notice that over the vice of lying, a vice which takes such deep root and produces such baleful fruits, almost every instructer has a most absolute control, if he chooses to employ it. Besides the rewards which he bestows upon fair dealing, and the restraints he puts upon mean equivocations, he may call in the aid of those honest and generous sentiments which are implanted in the breasts of others. Boys, who look upon many faults in each other with carelessness, and upon many even with approbaiion, are uniform in pointing their severest indignation against a liar. They who set pain at defiance are yet susceptible of shame; and however they may disregard the frowns of their teachers. and the menaces of their governors, they are seldom such proficients in iniquity as to be quite unmoved by the just and bitter taunts of their equals Such are the remedies provided for us, and it well becomes us to apply them, if we consider the virulence and stubbornness of the disease. Lying supplies those who are addicted to it with a plausible apology for every crime, and with a supposed shelter from every punishment. It tempts them to rush into danger from the mere expectation of impunity, and when practised with frequent success, it teaches them to confound the gradations of guilt, from the effects of which there is, in their imaginations at least, one sure and common protection. It corrupts the early simplicity of youth: it blasts the fairest blossoms of genius; and will most assuredly counteract every effort by which we may hope to improve the talents and mature the virtues of those whom it infects. Against such a vice, then, it is particularly incumbent upon us to use the most unremitted caution, and the most unrelenting opposition.

AIDS TO DEVOTION.

In Roman Catholic countries there are houses of spiritual retreat, where the well disposed retire at times to commune with God and with their own hearts. A public institution of this kind may seem ostentatious, but the spirit of it is laudable. In the busiest life a day may be found for sacred solitude. The youth who has acquired a relish for the pleasures of devotion, yields his heart to those pleasures. He views, at a proper distance, the active life upon which he has entered, and makes a true estimate of wealth and fame and preeminence. He attends to his character as an accountable being, and thinks of the time when success or disappointment will figure less than the steps by which they arrived; when the pleasure of success will be increased by the honourable means of attaining it, and the pain of dissappointment lessened, because nothing dishonorable was done to avert it.

Henry Home.

EARLY RELIGIOUS INSTRUCTION.

The opinion of Rousseau, that religious instruction may be safely deferred till fifteen or even eighteen years of age, has weight perhaps with some parents and tutors, and contributes to the neglect of early piety. Rousseau's talents entitle him to a respectful hearing; but on a subject so important reasons ought to be weighed.

He alleges that "the idea which a young mind forms of God is low and unworthy of him." Will not this argument likewise conclude against teaching religion to the old?—The best idea man can form of God, is in many respects low and unworthy of him. Still man is made to know his Creator, and to act in consequence of that knowledge. In teaching other sciences, we are not discouraged tho' the learner's first views be imperfect; we gradually present such as are more clear and extensive and satisfying. It is further to be considered, that in religion the heart is concerned as much as the understanding: affection may be sincere while reason is feeble.—The first love of an innocent heart is a sacrifice of a sweet savour.—*ibid.*

BIBLICAL.

CHRIST BEING MADE SIN.

In the Register of Dec. 19th we gave an extract from the writings of the late Mr. Cappe, explanatory of the text 2 Cor. v. 21. 'He hath made him sin for us who knew no sin, that we might be made the righteousness of God in him.' We quote now the following further remarks on this subject from the same writer.

In the book of Exodus xxii. 9. 'The cause of both parties shall come before the judges, and whom the judges shall *make sin*, or *make wicked*, he shall pay double unto his neighbor.' Here our translation renders the phrase very justly, 'whom the judges shall *condemn.*' According to this instance then, to be made sin is to be judicially condemned.

So again in the book of Job, x. 2. 'I will say unto God, do not condemn me;' literally, *do not make me wicked*, or as literally, *do not make me sin.* In the preceding verse Job having declared, that on account of the heavy calamities which had befallen him, 'his soul was weary of life,' resolves to try whether any ease can be derived from indulging his complaints. 'I will,' he proceeds, 'let loose my complaints from within myself, I will speak in the bitterness of my soul, I will say unto God, *do not make me sin.*' Here it is evident Job supposes God was making him sin, by inflicting upon him, and continuing those calamities which had made him weary of his life. It seems to be the intention of this unhappy man to intreat of God that he would remove from him those signal sufferings, from whence it was inferred by those around him, that he had been guilty of some enormous crime. According to this instance, therefore, to be made sin is to be treated as a sinner, to be distinguished by such great and singular afflictions as it is just and right that abandoned sinners should be distinguished.

Again, chap. xxxii. 3. 'Against the three friends of Job, was the wrath of Elihu kindled; because they had found no answer, and yet had condemned Job;' literally, *and yet had made Job sin.* If we reflect upon the history of Job we shall see, that according to this instance, *to be made sin* is to be unjustly accused, uncandidly thought of, to be judged with uncharitable and unrighteous judgment.

So again, Psalm xxxiv. 21, 22. 'Evil shall slay the wicked, and they that hate the righteous shall be desolate;' *shall be made sin*, i. e. shall be slain by evil (as it is in the first member of this verse,) shall be overwhelmed in some terrible calamity; 'but the Lord redeemeth the soul of his servants;' evil shall not slay them, 'and none of them that trust in him shall be desolate;' literally, *made sinners.* It is plain that in this passage the import of the phrase must be determined by the import of the same phrase in the preceding verse, where it is, beyond all dispute, equivalent to the being slain by evil; for the Psalmist evidently meant to deny of the righteous, what he had affirmed of the wicked; consequently according to this instance, to be made sin, is to be visited with terrible and destructive calamities.

The Jews, as a people, were under a peculiar dispensatiou, in which the sins committed by them against God, as King of Israel, were followed with certain and immediate punishment. By the sentence of their law, or the visitation of Providence, they were sufferers as certainly and almost as soon as they were sinners; it is no wonder, therefore, that in the Jewish language to be made a signal sufferer should be expressed by a phrase, the natural signification of which is *to be made sin.* This form of speech and of conception appears not only in the phrase we have had under consideration, but innumerable passages might be produced from the Old Testament, in which sufferings and afflictions of any kind are expressed by those very words, which in their natural and primary meaning denote sins or iniquities: I would only mention two; first in the 14th chapter of Zechariah, verse 19, where the word translated punishment in the margin of the bible is rendered sin, as indeed it properly and originally signifies; and here it is applied to express the sufferings with which they should be punished, who despised the institutions of God. The second instance is in the second book of Kings, 7th chapter, 9th verse, where the word which is translated *mischief*, signifies. as marked in the margin of the Bible, *punishment*, and is in truth the very same word which primarily and properly signifies *iniquity*, and is here applied to denote, indefinitely, any evil or suffering of whatever kind that might come from any quarter.

By these various considerations it appears, beyond all doubt, according to the usage of the Jewish language, the peculiarities of

which prevail throughout the whole New Testament, that to be made sin is to be given up to grievous sufferings, to be visited with great affliction, to be overwhelmed with such calamities as are justly and ordinarily the reward of the most atrocious crimes.

And now to apply this to him whose peculiar character it is that *he knew no sin*. Christ was made sin when he was rejected and despised of men; when, as a malefactor, he was seized by the armed multitude; when he was led away in chains unto the Roman governor; when the people were instant with loud voices crying, crucify him, crucify him; when Pilate gave sentence, that it should be as they required; when after a long succession of the most cruel injuries and most galling insults, he was loaded with his cross and led away in the company of malefactors to be crucified; when he was nailed to the 'accursed tree:' when he was lifted up on Mount Calvary, between two criminals that died with him; when he was mocked, and reviled, and derided, whilst in agony suspended there; then it was that he *who knew no sin* was made sin indeed! Then it was that, he was numbered, as it was written of him, 'with the transgressors,' treated as the vilest of malefactors, loaded with such sufferings as are reserved for the punishment of the most atrocious crimes.

CHRISTIAN REGISTER.

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SUNDAY SCHOOL TEACHERS.

We ventured last week, to suggest some hints to such as have but just entered on the duties of the Sunday School Teacher. The suggestions we then had not time to make, we now take the liberty to offer. To the experienced we do not presume to speak; to others our remarks, trite as they may seem, will not, we hope, appear unimportant, nor be suffered to pass without efforts, on their part, to test their worth by a practical application of them.

We say then, in the next place, that too great attention cannot be given to the choice of subjects to be presented to children, as well in the sunday school, as elsewhere. These must always be such as are within their power to grasp, and such as, after they are comprehended, will be interesting to them. Nothing is more easy than, by a mistake here, to produce in young minds a disgust for whatever bears the name of religion. Every lesson should be short, and if it is one to be committed to memory, the teacher should explain every sentence and word which may appear difficult, and be certain that the pupil understands, before he attempts to study it for recitation. And when it is recited, it is to be remembered that once saying it will not suffice. There must be a frequent repetition of it. Every truth it contains should be placed before the infant mind in all possible points of view, and under the most pleasing light, and the child should be encouraged to express it in his own words, and illustrate it in his own way, so that it may enter into the treasury of his personal knowledge, and connect itself with his choicest sentiments. As to the study of the scriptures, it is best to refer children, at first, only to the most simple and interesting parts, and instead of requiring them to commit to memory long portions in course, to draw out their knowledge of what they have studied by a series of pleasing questions, or in the easy method of familiar conversation. With respect to the means of securing the attendance and good endeavors of children, no resort should be had to external rewards. Make the place and its exercises interesting to them, and their punctuality and devotedness will be all one can reasonably desire; while, by teaching them to recur to their own bosoms for the rewards of well doing, the instructer will be nurturing high principles that will never fail to be their guide and prompter to duty. Their chief motive should always be a sense of duty and the love of the studies in which they are engaged.—Thus will the all important point be gained—that of habituating them early to act from those ever enduring principles, which time and chance have no power to destroy, and which will not fail to carry them forward to the noblest ends of their being.

After all, let it be the teacher's highest aim, not so much to make his pupils the *passive* recipients of his instructions, as to enable them to *think* for themselves. One great fault of the prevailing mode of education, is, that children are taught to listen, to read, to treasure up knowledge, but not to think. They store up in their memories the results of others' inquiries, but do not learn to investigate for themselves. The mind is, in this way, filled, and burdened, rather than enlarged, strengthened, and quickened. It takes things upon trust, but of itself acquires little or nothing. Hence it never becomes master of its own powers, and can but poorly apply its treasures to any practical use. Children learn to repeat from the Catechism that God sees them; but they are not made to realise this truth in their daily walks.—They can say, with readiness and beautiful propriety, that there is another life after this, where they shall be judged according to the deeds done in the body; but the fact is only deposited in the memory, and spoken with the lips;—it is not what they have been accustomed to reflect upon till it has become an habitual principle of action. Children *must* be taught to *think*, to *reflect*, as well as to remember and recite; else the chief purpose of religious education is not effected.

The last suggestion to be made, is, that the great and good Being, who has made religion and the human mind what they are, and without, whose blessing, all the teacher's efforts must be in vain, should have much of the thought and affection of those, who undertake the religious tuition of the young. Let not any one be wanting in this respect, but let it be the constant and earnest prayer of all sunday school instructers to the Father of mercies, that He would bestow the influences of a divine spirit upon their exertions and crown their labors with success.

BOSTON SCHOOLS.

An interesting document has just been published, in compliance with the Act of the Commonwealth requiring a triennial 'return of the several schools in this city.' It was prepared by a special Committee of the School Committee, who have discharged their duty with singular fidelity, and have brought within a small compass a large amount of useful information. From this Report it appears that the whole number of Public Schools in the city is as follows, viz:—

9 Grammar and 9 Writing Schools; 1 Latin, and 1 English High School for boys; 57 schools for children between 4 and 7 years of age, and denominated Primary Schools; 2 schools in the House of Industry, and 1 school, denominated the House of Reformation; the 3 last at South Boston. Making, together, 80 Public Schools.

That the whole number of pupils at the above schools is 7,430;

That the expense of tuition, fuel, &c. for the current year, is estimated at $52,500, as appears by the Auditor's books, exclusive of any thing being considered for the rent of the buildings occupied for the schools, (excepting for the Primary Schools,) these buildings are ten in number, the average cost of which, as appears from the books at the Auditor's office, is about $20,000 each, and which your Committee put at an annual estimate for rent of $1,200 each, and which, with a similar charge for the 3 schools at South Boston, of, say $1,000 for the 3 schools, makes the total expense of the Public Schools, for the present year, $65,500.

That the whole number of Private Schools in the city, as ascertained from a personal visit by your Committee to each school, is 155;

That the whole number of pupils at said schools, is 4,018;

That the expense of tuition, &c. at said schools, is $107,702.

	Estimated cost of tuition at Private Schools, ...	$ 107,702
	Estimated cost of tuition, fuel, &c. at Public Schools, as in report, ...	$ 65,500
	Estimated cost of books, as follows:	
1,340	being the number at Private Schools under 7 yrs. of age, *a* 75 cts. each, is	$1,005
2,678	do. do over 7, *a* $2 25 each, is	$6,025 50
4,018		$7,030 50
3,513	. . . . being the number of pupils at Public Schools under 7 yrs. of age, *a* 50 cts. each, is . .	$1,756 50
3,917	. . . . being the number of 7,430 at Public Schools over 7 yrs. of age, *a* $2 25 each, is	$8,813 25
11,448		10,569 75
	Total expense of books, ...	$17,600 25
	Estimated cost of fuel for 4,018 pupils, *a* $1 50 each, is	$6,027
		23,627 25
		$196,829 25

And, in recapitulation, it may be stated, that the whole number of schools in the city, public and private, is 235; whole number of pupils, at school, is 11,448; total amount paid for tuition, fuel, &c. is $196,829 25.

This statement is highly honorable to Boston. One hundred and ninetyseven thousand dollars are expended annually for the instruction of children and youth in a city whose population little, if at all exceeds 60,000. We doubt whether the world can furnish a parallel example. And this expense, let it be remembered, is voluntarily incurred. No sovereign, no aristocracy, no foreign will commands this munificent encouragement of learning. It is the people's own act and choice. The calculations too, from which this result was deduced, were taken in a year of unusual depression, when both individuals and the guardians of the public treasury were obliged to consider where retrenchment could best be made.

Besides this amount which is wholly expended for instruction within the city, many children are educated at Academies or High Schools in other places, where it is thought that advantages may be obtained for innocence and study which cannot be enjoyed in a large town. There are young men also, natives of this place, in the different colleges of New England. At Cambridge there are, according to the last catalogue, among the undergraduates, 78 from Boston. The number at all the other colleges is not probably less, at an expense varying from $100 to $300 a year. The amount drawn from the city by both these classes cannot therefore be less than $40,000 and we presume exceeds $50,000; so that we should not probably go beyond the truth in asserting that the annual expenditure of the citizens of Boston for the education of the young is $250,000; and this too exclusively of lectures and other means of instruction which are open to youth, and of Sunday Schools which are established expressly for them.

'SUSPENSION OF THE INFLUENCES OF THE HOLY SPIRIT.'

The 'Suffolk Conference' met Dec. 10th, when 'it appeared,' says the Recorder, 'that during the six months preceding the conference, there had been a comparative *suspension of the influences of the Holy Spirit*.' Now is it correct to affirm of the Holy Spirit, that he influences mankind more at one time than another? Is not God always equally active for the good of his children? Does not every individual of the human race partake continually of divine grace in exact proportion as he has capacity to receive it and dispositions to use it well? When religion is in a low state, is it right to accuse the Deity of the 'suspension of the influences of the Holy Spirit?' Rather should we not attribute the cause solely to man?

Again, says the same paper, 'God is in other parts of this state pouring out his spirit and reviving his work.' And is not God here too? Is he in one place more than another? Is he not every where operating for human welfare? If, in any region, men are not in the way of salvation, who is at fault but themselves? Why speak of the Omnipresent Father, as if he had betaken himself to some distant locality, and must be brought back again, before a revival can be got up?

We confess we are shocked and grieved at such representations of the Deity. If any portions of the community are irreligious, let the blame rest on the guilty,—and let there not be used a language respecting it, which, whether intended or not, may seem to cast reproach on the impartial and infinitely benevolent Father of mankind.

NATIONAL SOCIETIES.

We noticed an article in the last Southern Religious Telegraph, a Presbyterian paper published at Richmond, Va. entitled 'Campbellism in the West.' It is an extract of a letter from Kentucky, in which great complaint is made of Mr. Campbell, (the late antagonist of Mr. Owen, we suppose) as exercising an extensive and unfavorable influence upon the minds of the people in regard to their religious views and practices. 'Mr. Campbell has spread his notions to a great extent in Kentucky,'—says the writer. 'As far as I know' he continues; 'they, [his followers] are opposed to all the great national institutions,' &c.

By 'the great national institutions' we suppose the writer means, the national Tract Society, Sunday School Union, Education Society, &c. Now with what face can any one complain of opposition to institutions so decidedly sectarian as these must be acknowledged to be? We know nothing of the peculiar views and principles of Mr. Campbell. We suppose him to be a Baptist, and beyond this we know nothing. If he be honest and practically upright, why may he not express his doubts, and impart them to his followers if he can, respecting the beneficial influence of institutions which though nominally national, are not so in reality, but are evidently, and as is believed, designedly, tending to give a monopoly of influence to a sect? A sect, too, which not contented with an almost gigantic strength, is complaining of everything which stands in the way of its continued increase. Do not these very complaints show its craving thirst for an unlimited authority; and convince us that it is time some counter influence were opposed to its progress?

MOURNING APPAREL.

We should be gratified if the article by our correspondent S. should induce a discussion in our columns of the subject of his communication.—There is at present difference of opinion, but on the whole such an attachment to old ways of thinking and acting prevails, that it is not probable the disuse of mourning dress will become general. The evils of the existing custom are thought by many to be serious, and a public exposure or examination of them can do no harm, and might be productive of good. Some further remarks on this subject will be found on our last page, which were in type before we received the communication of our correspondent S. We take the opportunity of saying that a large number of copies of the second edition of Mr. Dewey's valuable tract entitled 'Duties of Consolation, and the Rites and Customs of Mourning,' remain for sale at this office, and will be furnished to purchasers at a low price. In this tract the objections to mourning apparel are distinctly presented.

QUESTIONS.

The questions of our correspondent K., admit of a brief and easy answer.

1. In reply to the first, we say that Moses probably derived his knowledge of events before the flood, partly from tradition and partly from divine inspiration.

2. With regard to the second question, we should be glad to know where in the scriptures it is said that the Ark was 120 years in building?—We know of no passage to this effect. The 120 years mentioned in Genesis vi. 3, does not refer to the building the Ark, but to a quite different matter. No doubt the number of years employed in this work was very much less than our querist supposes; consequently he will have no difficulty in regarding the years as of the usual length.

RECENT PUBLICATIONS.

THE AMERICAN JOURNAL OF EDUCATION.—New Series, Vol. I. No. 1.; *for January*, 1830. Boston. CARTER & HENDEE.

We have read the first number of the new series of this excellent periodical with great interest and satisfaction. It abounds in highly judicious and useful matter. The articles are written with the spirit, directness, and aptitude for effect, so desirable in a work of this kind. Instead of those dull and barren generalities, which, however true, are but little attended too, and soon forgotten, the reader is presented with pointed and practical remarks on important subjects, delivered in a plain, forthright, and pertinent style, and marked by vigor of thought and expression. The third article on Arithmetic and Geometry, as studies for children, is a masterly essay, and exhibits views, which, we hope, will be more realized, dwelt upon, and carried out in practice, than they ever have been. We do not remember to have read any think of the kind, with which we have been so much pleased. The fourth article on the management of very young children is full of sound and just remarks, expressed with great perspicuity, aptness, and force. Indeed we think the number, as a whole, worthy of high praise, and we cannot but hope that a work so useful, and engaged in so important a cause, will receive the increasing patronage which it so well deserves. From some intimations in this number, we infer that the Journal is intended for the future to embrace a wider range of subjects, and a greater variety of topics, than it has hitherto.—This, we think, will justly be deemed an improvement, and will contribute to the usefulness and popularity of the work.

THE THEOLOGY OF THE CAMBRIDGE DIVINITY SCHOOL. *A Discourse preached before the Society for the Promotion of Theological Education in Harvard University, on the evening of the 3d of Jan*, 1830. BY F. W. P. GREENWOOD. Boston, 1830.

This is the excellent sermon of which we gave a brief abstract in the Register of January 9th. By refering to that paper, our readers will acquaint themselves with its character. We notice it again principally for the purpose of bringing before our readers the information contained in a note, appended to the sermon, which will be interesting to all who wish to see a more particular statement of the means and course of instruction of the Divinity School at Cambridge. We subjoin the whole note as it stands.

Rev. Dr. Ware has exercises with each of the three classes in the Evidences of Natural and Revealed Religion, and in Christian Theology.

Professor Willard teaches Hebrew.

Professor Norton teaches the Criticism of the New Testament to each of the three classes*.

Dr. Follen teaches the German language to the Junior Class, and has exercises in Ethics with the Senior Class.

Rev. Mr. Palfrey, of Boston, teaches, for the present, the Middle and Senior Classes in the Criticism of the Old Testament.

Rev. Henry Ware, Jr. is expected to instruct in the Composition and Delivery of Sermons, and in the Pastoral Care.

No *permanent* provision is yet made for any part of this instruction. Dr. Ware is a professor in the University, and acts as College Chaplain; he cannot, therefore, devote much of his time to the students of the Divinity School. Professor Willard is also a University Professor, and has numerous duties in the college. Professor Norton receives three hundred dollars from the Dexter fund, and the rest of his salary from the general theological funds. Dr. Follen is altogether paid from the college funds, except one hundred and fifty dollars, which comes from the theological funds. Mr. Palfrey is to receive his compensation, of four hundred dollars per annum, from the rents of Divinity Hall. The provision for Mr. Ware's professorship expires in ten years.

It is very desirable that permanent provision should be made for some part of the above instruction, as in that case the general theological funds would be relieved from the disbursement of sums, which might be applied to the increase of the theological library, the building of houses for the instructers, and other needful purposes, and more ample instruction would be also secured.

Even more urgent, perhaps, is the want of a fund for scholarships. These are now in a measure supplied by annual contributions from churches in Boston and the vicinity. But from various causes this source is very uncertain. Two thousand dollars is an ample foundation for one scholarship.

There is wanted, also, the sum of twenty thousand dollars to free the Divinity Hall from a debt to that amount, for money advanced by the trustees, for which interest is now paid.

* Not to the junior class only, as stated in the first edition, published as a tract by the A. U. A.

Liberal Preacher. It will be seen by our advertisements that the Liberal Preacher for February, was published in due time. An intended notice of it is necessarily deferred.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

THE BIBLE.

MR. REED,—I was pleased with a communication in No. 1, of the present volume of your paper, entitled 'Bible Appendages.' It shows the astonishing ignorance, which is found among us, in this enlightened day, as we often call it, respecting the bible, and the deep rooted prejudices, which exist in good minds on this important subject. It shows, I think, an ignorance and a prejudice, which are not likely to be removed or diminished by the efforts of the Bible Societies and Education Societies, which are now in operation, and which the conduct of some of the leaders in these societies constrain us to fear they would regret to have removed. Why else is it, that, contrary to all profession and to all fairness, and all propriety, the bible continues to be printed by national societies, with short notes at the head of the chapters, expressing the opinions of a sect respecting the contents of those chapters? The writer of the communication, to which I have alluded, mentions the fact, that, at the head of the first chapter of John's gospel, in the stereotype edition, printed by the American Bible Society, are these words, 'The divinity of Christ.'

I have in my possession a copy of the bible stereotyped and printed for the British and Foreign Bible Society. In this copy the same chapter is headed in a similar way 'The Divinity, &c. of Christ.' Over the third chapter of the same gospel we have the words, 'The necessity of regeneration;' and over the fourth chapter of the Epistle to the Romans, we find the expression, 'Righteousness imputed by faith.' If in any of these cases the words in question have a tendency to make an impression on the mind of the reader, which he would not derive from reading the chapter, they are obviously wrong, in a work which proposes to be conducted on those broad and liberal principles, which may unite Christians of all denominations. If on the other hand such words do not convey an idea different from what the language of the sacred writer would express, they are at least useless. At any rate they ought not to be found in those editions of the scriptures, which profess to be published 'without note or comment.'

Permit me, Sir, to inquire, whether Unitarians should not unite in some endeavors, more efficient than have yet been made, to enlighten the public mind in regard to the bible. I have no doubt, that there is very gross and prevalent ignorance on this subject among those who are very familiar with the dogmas of their own creed. The general impression is, not only that the original copies, which our translators used, were pefectly correct, but also that those venerable men were so far elevated above the ignorance, and prejudices of other mortals, as to be incapable of error; so that it is regarded by many as daring presumption, to call in question the correctness of their translation. Would it not greatly aid the progress of true Christianity, if some other translation of the New Testament were extensively circulated, accompanied with a short and plain account of the manner, in which the scriptures have been transmitted to the present time, and of some of the principal translations; together with some notices of the advantages, which the respective translators enjoyed, the disadvantages under which they labored, and the opinions which they embraced?

The writer of the communication, which I have already more than once mentioned, takes notice of the fact, that in our common version many words and phrases are supplied, for which there is nothing corresponding in the original. He gives an instance, in which an entire sentiment is added; viz. John ii. 23. But, though it be a fact, that our translators knew of no authority for adding this clause, 'He that acknowledgeth the Son, hath the Father also,' yet it ought to be observed, that in Griesbach's New Testament, this clause is admitted. The fact shows, that the translators of our common version were not in the best situation for obtaining a correct copy of the original. W. B.

[For the Christian Register.]

THE DISPOSITIONS WHICH FIT FOR HEAVEN.

There are some peculiar dispositions in relation to the present world which are required in order to our being meet for the inheritance of the saints in light. The world passeth away and the lust thereof, and all our interest in its scenes will cease at the grave.—But the worldly habits we may have formed, the peculiar character which we shall acquire by an entire devotion to the accumulation of property, by a strong craving for pleasure, by a restless and ambitious pursuit of fame, by the pride and joy with which we may habitually regard fading and transient splendors—death does not destroy. And how miserably prepared must he be for a future and spiritual world, who has fixed all his hopes, and bestowed his heart on the objects of this earth. The habits of thinking and acting, the prevalent affections, the whole cast of character which such a course of conduct necessarily creates, are entirely unsuited to that state to which death will introduce the soul, and the very capacity of sharing its spiritual enjoyments is absent.—Reason and scripture both teach us that we need therefore to acquire dispositions and habits quite contrary to these.

While we mingle in the scenes of life, we are never to lose sight of our high destiny; to that our strongest wishes and aspirations are ever to be directed. We are to cultivate affections elevated above the world, which will lead us to leave it without regret and to pass through its trials and joys with the feelings of those who now inherit its promises, but who felt when on earth, that they were but 'pilgrims and strangers.'

The cultivation and maintenance of right dispositions in relation to God form a most important part of our meetness for heaven.—We are told in scripture, that we 'shall be as the angels of God,'—the purified, active, happy servants of the Most High. To be made meet for this do we not now need to form principles and habits of firm, undeviating obedience? Do we not now need a temper which will resolutely refer every action to his laws, and consult in all things his glory, and the preparation of a life consistent and uniform in its devotion to his service?

But it is not enough that our principles of obedience be firm and operative. We need a heart which rests its affections on God; we need a deep and lowly reverence, an exalted admiration of his perfect character. We need a sense of dependence which gratefully acknowleges every thing derived from him, an affectionate and confiding trust which no mysterious appointments, no degree of personal suffering can subdue; we need an awful and fervent love which will find joy in every service he imposes, and which will ever feel that while unblest with his favor, nothing can render us happy.

It is the soul hallowed by dispositions such as these which alone possesses the capacity of enjoying these nobler views of God's character, and those more glorious revelations of his government, which heaven shall display. It is the soul which on earth has found its consolation and joy in the love of God and hopes of his favor, which alone can feel itself blessed beyond expression when this vail of flesh shall fall, when purified in heart he sees God as he is, and receives the assurance of that favor which sin can never more destroy. N. C. S.

[For the Chrisuan Register.]

MOURNING.

MR. REED,—You mentioned in a late paper under your Summary of news, that the Baptist Society in Worcester had resolved to discontinue the use of mourning. You are not probably aware of the change that has taken place in opinion on this subject in that town. Having recently enjoyed an opportunity of conversation with gentlemen from Worcester, I learned that this change had extended itself through all the religious societies of the place. The minister of the Baptist society, as I was informed, took occasion in an address before 'the Lyceum,' to animadvert upon the custom of wearing peculiar and expensive apparel after the death of friends. His exposure of its evils produced a strong impression, and at a funeral in a respectable family soon after, the mourners appeared in their usual dress, and in this deviation from long established custom were sustained by public sentiment. The junior minister of the Unitarian society also preached on the subject, and assisted in loosening the fetters of prescription. If I was rightly informed, a change has been wrought throughout the town, and the more wealthy inhabitants are anxious by their example to discour-

age a usage which throws upon the poor, burthens that they are unable to bear.

The arguments that have been used for this purpose are not new; but I do not know of a previous instance of similar regard paid to them. It is a ground of encouragement to those who desire the abolition of all unreasonable or injurious practices, that in so large and respectable a town as Worcester an attempt to introduce an improvement, which would generally encounter greater opposition than most other changes, has been successful; and the fact deserves public notice.

S.

[For the Christian Register.]

MR. REED,—Our learned theologians are respectfully invited to consider and answer the following queries:—

1st. From whence did Moses derive his knowledge of events before the flood? From tradition? or from divine inspiration? Or in part from both?

We read that Noah's ark was made of Gopher wood, and was 120 years in building. It is believed there is no wood now on the face of the earth that, without a miracle, will last 100 years while exposed to the weather, as the ark must have been, while building. Therefore,

2nd, Were those 120 years Solar, of more than 365 days each? or were they such as Volney tells us of, merely reckoned from one Equinox to another? Or were they Lunar of less than 30 days each.

K.

[For the Christian Register.]

MR. REED,—May I ask of you the favor to insert in the next Register the following notice of some corrections which should be made in Tract No. 31 of the AMER. UNIT. Assoc. entitled 'The Danger of Delay.'—Their occurrence is the more regretted, as they in some degree affect the sense; and I must beg both the author and the members of the Assoc. to excuse the want of that care which would have discovered them in the proof. It has been both the wish and the endeavor of the Committee that the tracts should be free from error of every kind.

Page 11 line 13 for *science* of sin, read service of sin.
" 13 " 8 for *posting*, read hasting.
" 14 " 20 for *notions*, of sin, read motions of sin.
" 14 " 29 for *detain*, read obtain.
" 15 " 4 insert after transient, the word purposes.

E. S. G.

[For the Christian Register.]

ON THE DEATH OF MADAM SCOTT.

Why do we weep? It is not the fair child,
Whose spirit is restored to Him who gave—
Whose brow seems far too placid and too mild
To lose its freshness in the silent grave.
Why do we mourn? 'Tis not some maiden now
On whose pale cheek the stamp of death is set,
While still is playing on her snowy brow
The heavenly smile we never can forget.
Why should we mourn? It is not mid the gay,
The beautiful, there is a vacant place,
Whose names, e'en in the morning of their day,
Death from the book of life has dared efface.
It is not these—all wreckless—unprepared
Whom he has summoned to the far off bourne.
No—they a little longer time are spared; [mourn.
While she has fled, whose death we scarce may
She tarried till her youthful friends had passed
Like flowers of summer from the face of earth;
While she was left behind them all—the last;
And life to her might seem of little worth.
'Twas then she look'd with holy hope of rest,
To the bright mansions of a purer sky,
Where Jesus' followers are truly blest—
Where death is lost in Immortality.
Oh mourn not then for her; has she not left
Her earthly home, a happier far to find?
But weep for those of her kind smile bereft—
For those who linger yet a while behind.
From them a kind, a charitable friend,
Beloved, respected, is forever torn,
And, till life's transitory scenes shall end,
There yet are those who will not cease to mourn.
And as some withered rose still leaves behind
A sweeter fragrance than when in its bloom,
Nor, like too many brilliant things we find,
Lies unremembered in its flowery tomb;
Oh thus on mem'ry's page will be impress'd
The sweet remembrance of her constant care
To render every one around her blest—
And with them all Heaven's kindest gifts to share.

O. W. W.

RELIGIOUS INTELLIGENCE.

ORDINATION AT BERLIN.

The ordination of Mr. Robert F. Wallcut as successor of the late Rev. Dr. Puffer at Berlin, Mass. took place on Wednesday the 10th instant.

The order of services was as follows;—Introductory Prayer and reading the Scriptures by Mr. Sibley of Stow; Sermon by Dr. Lowell of Boston; Ordaining Prayer by Dr. Thayer of Lancaster; Charge by Dr. Bancroft of Worcester; the Fellowship of the Churches by Mr. May of Brooklyn, Conn.; Address to the Society by Mr. Allen of Northborough; Concluding Prayer by Mr. Allen of Bolton. A friend who was present has favored us with the following account of the exercises.

The day was fine, the assembly numerous and respectable, and the services throughout, were catholic, serious and impressive. The sermon was from Heb. v. 2. It is sufficient praise to say of it, that it was worthy of the high reputation of its author. The charge was replete with the counsels of wisdom and experience. The fellowship of the churches was tendered in a feeling manner, and accompanied with some appropriate remarks on the nature of the union which should be expected or sought between different churches or different ministers. It was not a perfect unison of sentiment, or coincidence of opinion. It was the unity of the spirit in the bond of peace. In the address to the society, the duties of the people to their minister and what they might reasonably expect from him, were set forth with much plainness and good sense. The music was well selected and tastefully performed.

This society deserves praise for their commendable zeal in the resettlement of the ministry, and congratulations on their present cheering prospects They have not indeed, wholly escaped the evil, so common in these days, of party dissension and strife: and some of the flock have strayed away from the fold. In a town and society originally not large, such divisions are peculiarly to be lamented: we trust, however, that it will only be the means, under the diligent and watchful care of their new pastor, of rendering stronger and more enduring the bond of harmony and peace which now unites them. Our desire and prayer is that their interests may be prospered, that they may increase in numbers and Christian graces, and, that their union may be long, useful and happy.

New Religious Society. We understand that a new society under the name of the First Unitarian Society in Dracut, has recently been formed in the town of Dracut, on the Merrimack river, not far from Lowell.

Ordination at Walpole. We are unable this week to give an account of the ordination services of Mr. Whitwell, as the only paper which we have seen containing it, has been mislaid.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Friday the proposed amendments to the Constitution were discussed. On Saturday the principal discussions were in regard to Banks.

On Monday an inquiry was ordered in regard to the expediency of further legal provisions on the subject of gaming.

The subject of the proposed amendments to the Constitution came up on Tuesday, and was put over for further consideration to Thursday.

On Wednesday and Thursday little business of importance was done. The bill to incorporate the Charitable Association of the Boston Fire Department passed to be engrossed.

In the House, on Friday and Saturday, very little business was matured. On Monday the bill to extend the powers of Justices of the Peace, was denied a third reading.

A resolve was passed giving aid to the New England Asylum for the Blind.

A debate of some interest has been carried on in the House, on the subject of an amendment to the Constitution of the State, which shall reduce the representation. A motion to recommit the report on the subject, with instructions to the Committee to report a plan of representation so as to allow of 350 members as the maximum, was carried without division.

Lunatics. A resolution was submitted, in the House of Representatives on Monday, authorizing the Governor to cause to be provided a Hospital large enough for the accommodation of 150 Lunatics, or persons furiously mad. The resolution was ably supported by Mr. Mann, of Dedham. By the returns which have been made from the different towns in the commonwealth, to the inquiry in regard to lunatics, it appears that in 114 towns there are 298 lunatics. Of the 300 towns 186 have made no returns. It is estimated that the whole number of persons of this description, in the commonwealth, is not less than 500. Many of these persons are confined in prisons for safe keeping, and often with criminals; the unhappy tendency of which often is, to confirm their insanity. Physicians testify that in a plurality of cases of insanity, the subjects may be recovered by judicious treatment, seasonably commenced.

The business before the House the remaining part of the week has been somewhat interesting; though no important questions have been settled. Among these subjects were the Massachusetts Claims on the general government; the Brattleborough and other Railroads; Imprisonment for Debt, &c.

On Thursday, Rev. Dr. Channing was elected to preach the next Election Sermon.

CONGRESS.

In the Senate the discussion on the resolutions respecting the public lands has been continued. The publisher of the Telegraph having repeated his misrepresentation of Mr. Webster's remarks,—Mr. Webster made a motion for the removal of the printer of the Senate. That motion has not yet been called up. What will be its success, it is impossible to say. We consider it however no deviation, from the principle we have adopted to avoid party politics, to express the hope, as we do the belief that so dignified an assembly as the American Senate, will show by their decision that they have too much self respect, as well as regard for the feelings and opinions of the candid of all parties to allow such an infringement of their rights to pass without effectual rebuke.

The House of Representatives was principally occupied, in the early part of the week on the Census bill. A bill has been reported, proposing alterations in the Tariff, but it had not been discussed at length, at our last dates.

Centennial Celebration. In the Common Council on Monday evening, a committee was chosen to whom was committed the following communication from a committee of the Massachusetts Historical Society, on the subject of a Centennial Celebration, in this city.

Boston, 4th February, 1830.

Sir:—The arrival of the year, in which two centuries are completed since the foundation of Boston was laid, deserving, in the opinion of the Massachusetts Historical Society, some appropriate observances, they at the first meeting held this year appointed the subscribers a Committee to address the City Authorities on the subject.

The practice of all communities, especially of those who have the satisfaction of referring their national birth to honored ancestors, may well be followed by us, on whom the eyes of all people, in distant quarters of the earth, are turned with admiration at the happy union which we enjoy of civil, political and religious liberty, beyond any whom history records. However highly we appreciate our institution of government, framed principally in our own day, we can never forget, that their origin is legitimately derived from the unwavering constancy, dauntless courage, sound learning, sober judgment, enlightened equality, and pure principles of the true hearted, self-exiled Fathers of New England, the exalted characters from whom a vast majority of our fellow citizens are descended.

With these impresssions, and in performance of the duty of our commission, we would respectfully request the City Authorities to take into consideration the expediency of adopting such timely measures for a celebration of the second century of Boston, as to their wisdom may seem proper.

In regard to the particular day to be selected, some differences of opinion may be expected to occur. There are three dates, which seem to have claim to this distinction; September 7 (in the current style September 17,) July 30 (August 9, N. S.) and June 12 (22 N. S.) On the 7th September, 1630, at the *second* Court of Asssistants held at Charlestown, it was ordered, that *Trimountain* be called Boston. Before that time, however, many of those who had then recently arrived from England, and among them several of the leading characters, had decided on a settlement upon this peninsula.—This consideration has induced a preference in the minds of some for the 30th of July, when the first covenant was entered into by Governor Winthrop, Deputy Governor Dudley, Isaac Johnson, Esq. and the Rev. John Wilson, by which the foundation of the first Church of Christ in Boston was established. The still earlier date of 12th June is recommended by the interesting circumstance, that it was the day of the arrival of the 'Arabella, Admiral of the New-England fleet with the Charter, deservedly so dear to our ancestors, and with Governor Winthrop and several of the Assistants on board.

The selection of the day and the whole subject is cheerfully submitted to the decision of the City Authorities, to whom these suggestions may be communicated.

Very respectfully, we are, Sir, your ob't servants,
JNO. DAVIS.
THOS. L. WINTHROP.
JAS. SAVAGE.
THADDEUS MASON HARRIS.

Hon. HARRISON G. OTIS, Mayor of Boston.

Mourning Customs. A change of public sentiment appears to be taking place, among us, in regard to the methods of testifying our respect for the dead. On the death of the late David W. Child, Esq. a member of the Legislature, a committee of the House was appointed to make arrangements for attending his funeral. This committee having communicated with the family, reported to the House, that the family had respectfully expressed their desire that the interment should be entirely private.

The following remarks are from a communication on the subject in the Boston Gazette.

'The custom of having public funerals has for some time past been discontinued in the families of many of our most respectable citizens, and I am glad to see the friends of the late Mr. Child giving their sanction to so useful a reformation—there was no one in the city more respected than the deceased, as an upright, intelligent and useful citizen, who had raised himself to independance by a course of steady persevering industry, and consequently no one to whom his acquaintances, neighbors and friends would be more desirous of offering a testimony of their respect and attachment; but a public funeral in a crowded city like this is one of the last modes of testifying respect for the dead which any man of sensibility or reflection could desire and we hope every man of influence in society will unite in discouraging so idle and painful a ceremony.

'I hope too, the time may soon arrive, when the expensive and ostentatious fashion of wearing black, under the notion of its being a mark of respect for the dead, will also be discontinued. In the wealthy, who can bear the expense of such a change, it is of no other importance than any other caprice of fashion which they can indulge in without inconvenience: but to the poor and middling classes, who feel compelled out of a regard to public sentiment to follow the custom, it is a burdensome tax.'

Boston Society for the Diffusion of Useful Knowledge. Dr. John Park will repeat his lecture this evening at 7 o'clock at the Hall of the Athenæum.—*Subject*,—'Whether Sensation is the *exclusive* means of attaining *Knowledge* or *Certainty*?'

Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

Lyceums. The subject of Lyceums has recently excited much attention. We have just received a circular letter on the subject, which has been issued by a committe of a convention which recently assembled at Topsfield, Essex, for the purpose of forming a County Lyceum. The circular contains the resolutions adopted at the meeting. The first resolution was 'that it is desirable to establish a general Lyceum for the county of Essex.' It was resolved also that previously to the formation of such an institution, it was expedient and necessary that local Lyceums be established generally, in the different towns in the county. The committee who issued the circular were authorized to draft a form of a constitution for a county Lyceum, to be presented for adoption at a future meeting, to the representatives of the town Lyceums that may then have been formed.

The circular, in addition to the address, contains statements in regard to Lyceums recently formed in Beverly and Salem. We must defer the extracts we intended to make from the address, till next week.

Railroad to Lake Ontario. An adjourned meeting of citizens was held on the 2nd instant, in Montpelier at which a report of a committee previously appointed was submitted and resolutions were passed in regard to the construction of a railroad from Boston, through Lowell, Concord N. H., and thence by the most convenient route to the valley of Onion river and onward to lake Champlain. Thence to Ogdensburg on Lake Ontario.

A committee was appointed to prepare a topographical and statistical statement of facts on the subject of the proposed route. Agreeably to one of the resolutions, notice has been given of a County meeting on the subject to be held at Montpelier on the 17th inst.

The degree of LL. D. has been conferred on Col. Thayer, superintendent of the Military Academy at West Point, by St. John's College, Md.

Fulton's Heirs. The acting Governor of Louisiana, having learned that the family of Robert Fulton are not in affluent circumstances, in his late message to the Louisiana Legislature, recommends that the legislature improve the opportunity now afforded of testifying the gratitude of the state, for 'the share she has received of that rich legacy which his immortal genius bequeathed to mankind.' This is most honorable and most just too. What would have been the condition of the whole 'West,' had it not been for the perseverance and genius of Fulton? *Pat.*

Effects of Steam.—It was mentioned by Professor Renwick, in his lecture last evening, that during the great European struggle, England employed about 400,000 persons in and about steam engines, and that these engines turned out finished work, equal in quantity to what the labor of *two hundred millions* of human beings could have effected; that is, equal to the sum of the industry of all the active population of the whole globe.

It was through the mighty agency and miraculous effects of the steam engine, that England was enabled to sustain herself triumphantly in that long and terrible struggle against the power of Napoleon—and that she found the means of stirring up and subsidizing other nations, until, in the language of the lecturer, 'the greatest captain the world ever saw, discomfited and overthrown, was obliged to bow before the genius of WATT.' *N. Y. American.*

The Hornet. The following paragraph is from the Centreville (Maryland) Times. The general impression is that there can be but little doubt of its correctness.

'We learn that Mrs. Tilghman, of Kent county, has received a letter from her son Richard L. Tilghman, who was a midshipman on board of the Hornet, which states that the Hornet was wrecked in the gale of Sept. 10, off Tampico, and that he and some others were taken from a part of the wreck, and carried to Spain. We did not learn the names of any other persons saved, or how many there were.'

Colombia. Carthagena dates to Jan. 16th have been received at New York. Bolivar's organization of the government, since he was entrusted with unlimited powers, continues to meet resistance, though he is supported on the other hand with increasing zeal by by his friends. Affairs are thought to have a strong tendency to monarchy.

MARRIAGES.

In this city, Mr. John J. Fisk to Mrs. Mary L. Eaton. Mr. Edmund Estes to Mrs. Catharine Masters. Mr. James Gott to Miss Elizabeth Russell, formerly of Newburyport.

In Lexington, Mr. Charles Elmes, of Boston, to Miss Sally Bryant.

In Easton, Mr. Henry Healey, to Miss Mary B. Smith.

In Lowell, Mr. Wm. S. Barnes, of Boston, to Miss Adeline B. Howe.

In Newport, Lieut. Wm. H. C. Bartlett, of the U. S. Engineer Corps, to Miss Harriet, daughter of Mr. Samuel Whitehorne.

DEATHS.

In this city, Mr. Frederick Granger, aged 70; Mrs. Dorothy Scott, aged 83, relict of the late Governor Hancock.

In Taunton, Benjamin Williams, Esq., aged 73.

In Raynham, Miss Lois, daughter of Zenas King, aged 18.

In Ipswich, Mrs. Elizabeth G. Lord, wife of Capt. John Lord, aged 84.

In Bangor, Me. Capt. James Drummond, aged 65.

In New Haven, Col. Jared Mansfield, LL. D. aged 71, for several years Surveyor General of the United States, and Professor of Natural Philosophy in the Military Academy at West Point.

In Camden, S. C. Capt. Benj. Carter, aged 75, the last of the old soldiers of Camden.

RARE AND VALUABLE BOOKS.

GRAY & BOWEN, 125 Washington-street, corner of School-street, *up stairs*, have for sale the following rare and valuable theological books. They belong to a private library, are in good condition, and will be sold at low prices.

Fratres Poloni, 10 vols. in 6 folio.
Millii Novum Testamentum fol. Oxonii 1707. This has the celebrated Prolegomena, filling 170 pages.
Novum Testamentum Græcum R. Stephani folio. Paris 1550. "This edition is a chef d'œuvre of splendid typography. It is the scarcest of all Stephen's editions."
Foster's Discourses (James) on Natural Religion and Social Virtue, 2 vols. 4to London 1749.
Abp Secker's Works, 6 vols. 8vo. London 1811.
Doddridge's Works, 5 vols. 8vo. London 1804.
Ben Mordecai's Apology, 2 vols. 8vo. London 1784.
Clarke's (Dr. Samuel) Sermons 10 vols. 12mo. London 1731.
Also some other valuable books. Feb. 13.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. I.—No. 2. (New Series.) For February, 1830.

CONTENTS.

Christian unity; A cottage scene; Worcester on the atonement; The conditions of our acceptance with God; Explanation of Isaiah ix. 6; Reciprocal duties of minister and people.—Public instruction; A Sister's Gift; Doddridge's correspondence; Theological School at Cambridge. Feb. 13.

MOURNING CUSTOMS.

A Pamphlet consisting of Remarks, 'On the Duties of Consolation, and the Rites and Customs appropriate to Mourning. By Rev. ORVILLE DEWEY,' may be obtained at the Christian Register Office, 25 School Street, Boston.

Also, of J. R. Buffum, Salem, and Clarendon Harris Worcester. Feb. 13.

LIBERAL PREACHER—*for February.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for January, 1830, containing a Sermon by the Rev. JOHN BARTLETT of Marblehead, Mass.—On the '*Retribution of the Righteous and the Wicked*,'—from Isaiah iii. 10, 11: and another by Rev. RALPH SANGER, of Dover, Mass. on '*Christ's reproof of a bigotted and exclusive spirit*,'—from Luke ix. 49, 50. Feb. 13.

SABBATH RECREATIONS,

OR Select Poetry of a Religious Kind, chiefly taken from the works of Modern Poets; with original pieces never before published, by Miss Emily Taylor first American Edition, in which many pieces have been withdrawn from the English copy and others substituted by Rev. John Pierpont, price 50 cts.

Also a great variety of Juvenile Books suitable for Libraries and Sunday Schools which will be sold at 50 per cent discount from the retail price by SAMUEL K. BAYLEY, No. 60 Washington Street. Jan. 30.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the nineteenth day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Outlines of *Modern History*, on a new plan. Embracing Biographical Notices of illustrious persons, and general views of the Geography, Population, Politics, Religion. Military and Naval Affairs, Arts, Literature, Manners, Customs, and Society of Modern Nations. By the Rev. ROYAL ROBBINS.'

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

PALFREY'S SCRIPTURE QUESTIONS.

GRAY & BOWEN, (corner of Washington and School Stteets) have for sale a large supply of this work. It is composed of 'A Series of Questions, comprising the History of the Four Gospels and the Acts of the Apostles; with references to the Scriptures instead of Answers.' It was prepared particularly for the use of *Sunday Schools* and Teachers, and other persons engaged in these institutions will find it a valuable assistant. Price 25 cts. per single copy, or $14 per hundred.

They have also received a supply of 'BIBLE DOCTRINE,' by William Kinkade, one of the Elders of the Christians.

A large assortment of UNITARIAN PAMPHLETS and TRACTS may also be had at the above place. Very liberal discounts made to those who buy to distribute or sell again. Jan. 23.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

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Clerk of the District of Massachusetts

MUNROE & FRANCIS

HAVE published the following new works for CHRISTMAS and NEW YEAR'S PRESENTS.

The *Boy's Own Book*, or an Encyclopedia of Games, Sports, Athletic Exercises, rational Amusements, &c. for the Field, the Gymnasium, and the Parlor Fireside. This book is a reprint of the English work of the same title, with the omission of such articles only as are entirely useless in this country, and whose insertion would have enhanced the price very much. It contains every thing concerning the Sports and Plays of Boys, namely, Games with Marbles, Tops, Balls; Sports of Agility and Speed, Sports with Toys, and various miscellaneous sports. Archery, Cricket, Gymnastics, Fencing, Swimming, Angling, Chemical, Optical, and Arithmetical Recreations. Draughts, or Chequers. Deaf and Dumb Alphabet. Feats of Legerdemain. Tricks with Cards. Paradoxes and Puzzles. Riddles and Conundrums, &c. With an account of Pigeons, Rabbits, and Guinea Pigs. All illustrated by numerous cuts, and a complete index. It will be done up in a handsome style for a Christmas and New Year's Present.

Fables for the Nursery; a most instructive and entertaining little work for young children, embellished with twentyeight fine wood cuts, and printed in a clear and neat style on fine paper. Containing The Little Boy and the Lizard; or Mutual Kindness. The Monkey and Lapdog. Vanity Punished; or, the Peacock that would go to the Fair. Velvet and Busy; or, Idleness and Industry. The Three Hedgehogs; or, Punishment for Disobedience. The Danger of Keeping Bad Company. The Learned Pig; or, the Folly of Discontent. The Ape and the Ass. The Proud Frog. The Grateful Crane. The King of the Fen. The Covetous Boy and the Goose. The Peacock and his Fellow Travellers. Second part of the same. The Young Stag. The Shetland Pony. The Rook and the Pitcher. Mudge the Owl. The Faithful Dog.

Columbus, Or, The Discovery of America; a very beautifully written life of that great Navigator, expressly for children, and translated into English by Mrs. ELIZABETH HELME, author of many useful works for youth. With a lithographic frontispiece, representing the first landing of Columbus in America.

Cortez, Or, The Conquest of Mexico, by the same translator, with a lithographic frontispiece, done by Pendleton, representing Gauemozin offering his bosom to the poinard of Cortez.

Pizarro, Or, The Conquest of Peru, by the same writer and translator, with a fine lithographic frontispiece, representing Atahualpa showing the writing on his thumb to Pizarro, who could neither write nor read: the disdain and contempt, manifested by the chief at this ignorance, was the cause of his death.

The Smuggler's Son, Or, Sherwood Quarry; a very interesting and well told tale, for the instruction of Youth, by the author of Ulloa's Travels, &c.

Sandford and Merton, By Mr. Day. A new edition, in two volumes, with lithographic frontispieces, done by Pendleton expressly for this edition.

Elements of Morality; For the use of young persons: to which is prefixed an Address to parents. By the Rev. C. S. SALZMANN. A new edition of this popular and entertaining work, with engraved frontispiece.

Bible Biography; Or Questions upon all the personages in the Old and New Testament: copied from the last edition used in the Edinburgh Sessional School, and adapted in a superior degree for the use of Sunday, Sabbath, Lord's-day, or Week Day Schools. Embellished with a copperplate frontispiece.

MUNROE & FRANCIS have also received all the Juvenile Souvenirs, and some English works for children such as

The Swiss Family Robinson; Or Adventures of a Father, Mother, and four Sons in a desolate Island; the genuine progress of the Story forming a clear illustration of the first principles of Natural History, and many branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the subjects treated of. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. London.

Winter Evenings at College; a familiar description of the Manners, Customs, Sports, and Religious Observations of the Ancient Greeks; with a short account of the state of Modern Greece. By a Clergyman. London.

The Young Gentleman's Library of Useful and Entertaining Knowledge; Intended as a Holiday or Birth Day Present. Embellished with 35 beautiful engravings. London.

The Young Lady's Library of Useful Knowledge, with 34 beautiful engravings. London.

☞ A Catalogue is published of their Christmas and New Year's Presents. Dec. 12.

AMERICAN UNITARIAN ASSOCIATION.

THE General Agents would respectfully give notice that they have appointed Mr. GEORGE TILDEN, as agent for the sale and delivery of Tracts in *Keene*, N. H. Feb. 1.

JUVENILE MISCELLANY.

Designed for the moral and intellectual improvement of the young,

Published once in two moths, by PUTNAM & HUNT, No.3 Cornhill, (late Market street.)

This valuable little work, has been continued nearly four years, with every indication of unabted popularity, The pages are from time to time enriched with Biographical Sketches of individuals, who have been eminent for their intelligence or usefulness, moral narratives, Scripture illustrations, familiar dialogues and essays on Natural History, and the sciences, dialogues on American history, articles of Poetry—and every subject tending to the moral and intellectual improvement of the rising generation. The articles are all original, and from our most experienced and distinguished writers, among whom are Mrs. Child, (who manages the editorial department.) Mrs. L. H. Sigourney, of Hartford, Conn. Mrs. A. M. Wells, of Windsor, Vt. Mrs. C. G. Gilman, of Charleston, S. C. Mrs. Sedgwick, of Stockbridge, Mrs. Hughes of Philadelphia, Miss Dix of Boston, and Miss Sedgwick of New York, and others, whose writings would add to the value and interest of any periodical. Each number is embellished with a copperplate engraving, or lithographic drawing, besides several wood cuts.

The work is patronized and approved by clergymen of every denomination. Written testimonials of the character and usefulness of the Miscellany, have been received from the following gentlemen.

Ebenezer Bailey, Principal of the young Ladies High School, in Boston.

Rev. William B. O. Peabody, Pastor of the 2d Congregational Society in Springfield.

Rev, Daniel Sharp, D. D. minister of the 3d Baptist Church in Boston.

Rev. E. Wiley, of the Methodist Episcopal Church in Boston.

Rev. Geo. W. Doane, Rector of Trinity Church, Boston, and recently Professor of Belles Lettres, at Washington College, Hartford.

Rev. William Jenks, D. D. Pastor of the Green Street, Presbyterian Church in Boston.

Rev. Alexander Young, minister of New South Church.

Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Female High School.

Rev. Ezra S. Gannett, Colleague to Dr. Channing.

Rev. Charles Train, minister of the Baptist Society at Framingham.

Alden Bradford, Esq. late Secretary of the Commonwealth.

Mrs. Sarah J. Hale, editor of the Ladies' Magazine.

And by the periodical press from one end of the continent to the other.

The following persons are agents.—Thomas T. Ash, Chesnut Street, Philadelphia; Charles S. Francis, Broadway, New York; Pearson & Little, Portland, Me.; A. H. Maltby, New Haven; Clarendon Harris, Worcester; S. Bowles, Springfield; H. F. & J. Huntington, Hartford; there are agents in all the principal towns throughout the United States.

☞ Printers of Newspapers, who will give the above a few insertions, shall receive a bound volume of the works, by sending their paper containing the advertisement to Putnam & Hunt, publisher, 3 Cornhill (late Market Street) Boston. Jan. 30.

SELECTED POETRY.

A DOMESTIC SCENE.

BY MRS. HEMANS.

'The priest-like father reads the sacred page.'

'Twas early day—and sunlight stream'd
Soft through a quiet room,
That hush'd, but not forsaken seem'd;
Still, but with nought of gloom:
For there, secure in happy age,
Whose hope is from above,
A Father communed with the page
Of Heaven's recorded love.

Pure fell the beam, and meekly bright,
On his grey holy hairs,
And touched the book with tenderest light,
As if his shrine were there;
But oh! that Patriarch's aspect shone
With something lovlier far—
A radiance all the Spirit's own,
Caught not from sun or star.

Some word of life even then had met
His calm, benignant eye;
Some ancient promise, breathing yet
Of Immortality;
Some heart's deep language, where the glow
Of quenchless faith survives;
For every feature said—'I know
That my Redeemer lives.'

And silent stood his children by,
Hushing their very breath
Before the solemn sanctity
Of thoughts o'er sweeping death:
Silent—yet did not each young breast
With love and reverence melt?
Oh, blest be those fair girls! and blest
The house where God is felt!

[From Blackwood's Edinburgh Magazine.]

DREAMS.

Oh! there is a dream of early youth,
And it never comes again;
'Tis a vision of light, of life and truth,
That flits across the brain;
And love is the theme of that early dream,
So wild, so warm, so new,
That all our after years, I deem,
That early dream we rue.

Oh! there is a dream of maturer years,
More turbulent by far;
'Tis a vision of blood, and of woman's tears,
For the theme of that dream is war;
And we toil in the field of danger and death,
And shout in the battle array,
Till we find that fame is a bodyless breath,
That vanisheth away.

Oh! there is a dream of a hoary age,
'Tis a vision of gold in store—
Of sums noted down on the figured page,
To be counted o'er and o'er;
And we fondly trust in our glittering dust,
As a refuge from grief and pain,
Till our limbs are laid on that last dark bed,
Where the wealth of the world is vain.

And is it thus, from man's birth to his grave—
In the path which all are treading?
Is there nought in that long career to save
From remorse and self upbraiding?
O yes, there's a dream so pure, so bright,
That the being to whom it is given,
Hath bathed in a sea of living light—
And the theme of that dream is Heaven.

GEMS.

BY JOHN BOWRING, ESQ. LL. D.

Earth has its gems around!
Creatures through ether winging,
Flow'rets in glory springing,
Dew drops upon the ground;
Sparks of the waterfall, insects' wings—
Ay, and a million beautiful things!

Sea hath its gems below!
In grottos, to man forbidden,
Marvellous treasures are hidden,
Pearls and corallines grow;
Deep and dark in the tombs of the wave,
Jewels are hung in palace and cave.

Heaven hath its gems above!
Look! for its arch exalted,
With planets and stars is vaulted.
Oh, what spirts may rove—
Gems of the soul—thro' scenes like these,
Learning eternal mysteries!

ORIGINAL COMMUNICATION.

[For the Christian Register.]

REFLECTIONS ON MARRIED LIFE.

Mr. Reed,—The 'Reflections upon Married Life,' which appeared in a late Register, were not intended to dispel any visions of bliss, or wantonly destroy the fair fabrics which the imagination delights to erect, and people with forms of unearthly loveliness.

The phrase, 'there is but little married happiness'* may perhaps admit of qualification: but in deciding upon the absolute amount which there may be of this commodity, there would doubtless be a diversity of opinions as to what constitutes it. That married life was intended to be the happiest condition of mortals, cannot be questioned. That it certainly is *not* so, in countless instances might be easily proved. The evil is not without remedy, but the difficulty is to induce people to apply it—to convince them, that they must not be extravagant in their expectations *before*, nor unreasonable in their demands *after* marriage—that they must be willing to excuse failings and forgive errors in each other, to which a common nature has subjected both alike, and that some knowledge of character and habits of the individual with whom life is to be spent is of importance. Yet in how many cases a list of imaginary perfections supplies the place of more necessary information, until the irrevocable words are spoken, and it is too late to profit by the knowledge thus tardily obtained! How often does a lovely face and form in woman, and an insinuating and graceful address in men forge fetters for two people, whose opinions, pursuits and habits are at variance. It is true they may 'get along together' till time and trial have assimulated them more nearly, or till 'death does them divide'—but they are not happy.

Why is Clementina unhappy? Because she loves pleasure better then she does her husband, and cannot relinquish it cheerfully to gratify him. Her heart is abroad, and 'the home is where the heart is.' Fitzroy loves his wife, but likes his own indulgence 'a trifle better;'—but should he outlive her, he would doubtless erect a monument to the woman, whom he could not be troubled to make happy while she lived,—and appear with a 'sad countenance,' and a dismal suit of black for six whole months at the very least. Here a woman disregards the taste and opinion of her husband—and there a husband ungenerously abuses the feelings of his wife. 'These things ought not so to be.' Why are all these people unhappy? because the flame which love has kindled in their hearts is not intense enough to soften and bend their iron wills to a proper conformity each to the other. What is that love worth which cannot sacrifice the least thing—the merest trifle—to gratify its object? What is that love worth which will not control its waywardness to bless the living, though it spends itself in unavailing grief for the dead! It is like sepulchral fire—which imparts neither light nor heat to the insensible inmates of the tomb. He was a wise and observing man who said that 'if people would take as much pains to please each other after they were married as they did before—there would be few unhappy marriages.' True love

'Is to be made all of faith and service,—
* * * * * * *
All of admiration, duty and *observance*.'

This '*observance*' is much wanted.

The woman who loves general society and would gladly join a party, where pleasure is promised, but who finds her husband in no mood to take his feet from off the fender and put them into dancing shoes to please her, had better sit down pleasantly by her own fire-side, than to contend the point and gain nothing but a vexed spirit. And on the other hand it would be no unbecoming condescension in her husband to gratify her even at the expense of an hour's indulgence to himself—and so to do it, that his compliance with her wishes may be felt and esteemed her greatest enjoyment.

Instances might be multiplied without number, where affection properly felt and rightly directed, would lead to trifling sacrifices of individual will—which would assuredly result in an increase of happiness, among married people. If the Poet's Arcadia is ever realized it will be when mutual affection induces married people to yield graciously to each other—and lends its effectual aid to lighten the burden of life. But blest Arcadia—thou are but a dream.

MISCELLANEOUS SELECTIONS.

[From the Salem Observer.]

MOURNING APPAREL.

We are pleased to notice, in some of the most respectable journals published in New England, a direction of the public attention, to the useless and expensive fashion of wearing *Mourning Apparel*. We are still more pleased to find clergymen making this subject the theme of their Sabbath discourses.—In Worcester, not only the papers have denounced the custom, but one of the religious societies there, has, by a formal vote, resolved to discontinue it. The citizens of that town have been addressed on the same subject, at the Lyceum meetings, and by two of the clergy, on the Sabbath. The Spy remarks, that the instance has rarely been known, "where public sentiment appears more unanimously in favour of making an entire change in a long established custom."

The notion of any intrinsic respect to the memory of the dead, in such an observance, requires no argument to prove its absurdity. It is a mere conventional form, and as a form wherever the reality of grief exists, is useless—where it does not exist, is mockery—and mockery of a solemn thing, and a sacred one.

Many nations wear white garments as a badge of mourning—some shave their heads. This last custom appears to us as absurd—yet, it is in itself, as rational as our own manner of testifying grief. All these various modes are in fact inadequate and superfluous. The Egyptians, upon the death of a friend, after the body has been embalmed, place it in their houses and keep it before their eyes as a memento of death and human frailty, for months before it is committed to the catacombs. This to us seems barbarous. But I would ask, is it not almost equally so, to shroud in black the face already worn and pallid with grief, and cast a hue of artificial gloom, where wounded hearts are sorrowing in the dark hour of affliction? Is it not unfeeling to recall by an ever present emblem, the woes of the parting hour, and to force with our own hands the iron still deeper into the soul? The heart that feels not deeply and solemnly on such an occasion, will not be subdued by a black dress—it must be black in its own fllintiness, blacker than art can make the exterior.

Let the absurd fashion of mourning give place to views more consonant with our religion and our advancement in knowledge. Ours is a religion of love and good will—it asks not for austerity—but bids us heal the broken heart. Is black, that emblem of despair and death, the proper garb for the Christian to approach the God of a departed friend; is it expressive of Christian resignation and hope? It is fitter for a Pagan. 'It were more in accordance with the views of those who held that they had looked upon their friend for the last time. But so do not the Pagans think. The North American Indian lays his dead in the grave, with his blanket, bow and provisions, to support him on his way to the happy hunting ground, where all shall meet again. Let us learn of him, and not seem unto men to fast and pray, but bear with gentleness and hope the losses incident to our nature, and change, as soon as may be, the gloom of extreme and agonizing sorrow, for the chastened and softened influence of a grief, which time has mitigated and our own exertions repressed.

DEATH

Thus at last, the necessity of natural death approaches, although the greatest number of mortals are carried off prematurely by diseases. One in a thousand exceeds the age of 99, and one or two perhaps in a century live to the age of 150. Man is long lived, when compared with other animals; he is also more tender than any of them, has looser flesh, and less hard bones. It is not easy to say what was the cause, in long lived people, of their longevity. England seems to exceed all other nations in the number of those who live to an advanced age; and in general, the temperate countries are remarkable in this respect. Among the classes of men, the commonalty has almost solely afforded these rare examples; although, from its being the most numerous, we may expect a greater number of examples. Some prerogative seems to belong to sobriety, at least in a moderate degree; temperate diet; peaceable disposition; a mind not endowed with very great vivacity, but cheerful and little subject to care. Among animals, birds are longer lived; and fishes, whose heart is very small, growth very slow, and whose bones never harden, are the longest lived.

Death from old age happens sometimes, though rarely. It may be said to occur, when the powers gradually decay, first of the voluntary muscles, then, of the vital muscles, and lastly, of the heart itself; so that, in advanced age, life ceases through mere weakness, rather than the oppression of any disease. I have often observed the same kind of death in animals. The heart becomes unable to propel the blood to the extremities, the pulse and heat desert the feet and hands; yet the blood continues to be sent from the heart into those arteries nearest to it, and to be carried back from thence: the flame of life is thus supported for a little while, which soon after we perceive to be extinguished; when now the heart itself, being totally deprived of its powers, and not irritable by the blood to any effectual motion, cannot propel the blood through the lungs, that the aorta may receive its due quantity. The last efforts of respiration are now exerted to open a passage for the blood through the lungs until even the powers given by nature for performing the action of inspiration, becoming unequal to the task, cease. Then, the left side of the heart neither receives blood nor is irritated, and therefore remains at rest; while yet, for a little time, the right ventricle, and lastly, the auricle of the same side, receive the blood brought by the veins from the cold and contracted limbs, and being irritated by it, continue to beat weakly. But at last, when the rest of the body has become perfectly cold, even this motion ceases, and the death becomes complete.

I shall call that death, when the heart has become totally deprived of irratibility. For the mere quiescence of the heart is not without hope of resuscitation: neither does the putrefaction, or insensibility, or coldness, of any part of the animal body, demonstrate the death of the whole animal: but all these things, when joined together, and perpetually increasing, afford the signs of death in any doubtful case.

The body after death is destroyed by putrefaction. Those constituents which acted as bonds of union being dissipated, the earthly part insensibly moulders away, and mixes itself with the dust. The soul goes to that place which God has appointed it: its indestructibility by death is proved by a very common phenomenon; for many people, when their bodily powers are wasted and spent, give evident proofs of a highly serene, vigorous, and even cheerful mind.—*Haller.*

A NERVOUS LADY.

The necessary connexion between a well regulated mind, and perfect bodily health, is well enforced in the following passage from 'Law's Serious Call, &c.' in which he shows how the want of the former is attended by the loss of the latter. Of Mr. Law, Gibbon the historian, not at all prone to give any credit to Christian professors, is compelled to admit that he left behind him the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he enjoined. We shall perhaps be found more than once borrowing from the above-mentioned work, in regard to which, Gibbon says, that 'his precepts are rigid, but, they are formed and derived from the Gospel; his satire is sharp, but his wisdom is from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere.' We give without farther preface the promised extract.

'Cælia is always telling you how provoked she is, what intolerably shocking things happen to her; what monstrous usage she suffers, and what vexations she meets with every where. She tells you that her patience is quite worn out, and there is no bearing the behavior of people. Every assembly that she is at, sends her home provoked; something or other has been said or done, that no reasonable, well-bred person ought to bear.—Poor people that want her charity, are sent away with hasty answers, not because she has not a heart to part with any money, but because she is too full of some trouble of her own, to attend to the complaints of others. Cælia has no business upon her hands, but to receive the income of a plentiful fortune; but yet by the doleful tune of her mind, you would be apt to think that she had neither food nor lodging. If you see her look more pale than ordinary, if her lips tremble when she speaks to you, it is because she has just come from a visit, where Lupus took no notice at all of her, but talked all the time to Lucinda, who has not half her fortune.—When cross accidents have so disordered her spirits, that she is forced to send for the doctor, to make her able to eat; she tells him, in great anger at Providence, that she never was well since she was born, and that she envies every beggar that she sees in health.

'This is the disquiet life of Cælia, who has nothing to torment her, but her own spirit.

'If you would inspire her with a Christian humility, you need do no more to make her as happy as any person in the world. This virtue would make her thankful to God for half so much health as she has had, and help her to enjoy more for the time to come. This virtue would keep off tremblings of the spirits, and loss of appetite, and her blood would need nothing else to sweeten it.'

Journal of Health.

SEASON FOR STUDY.

Johnson, as must be well known to our readers, ridiculed the idea of the human mind being influenced by the seasons—an opinion this, maintained more from a love of opposition than conviction on his part. In his 'Prayers and Meditations,' he says of himself—'Between Easter and Whit suntide, having always considered the time as propitious to study, I attempted to learn the Low Dutch language.' This will contrast forcibly enough with what he says on the same subject in his life of Milton, whose vein, we are told 'never happily flowed but from the autumnal equinox to the vernal.'—Apparently unwilling to concede to others the belief which he claims for himself, Johnson thus animadverts on the assertion of the great poet.—'This dependence of the soul upon the seasons, those temporary and periodical ebbs and flows of intellect, may, I suppose, justly be derided as the fumes of vain imagination. *Sapiens dominabitur astris.* The author that thinks himself near the bound will find, with a little help from hellebore, that he is only idle or exhausted. But while this notion has possession of the head, it produces the inability which it supposes. Our powers owe much of their energy to our hopes; *possunt quia posse videntur.* When success seems attainable, diligence is enforced; but when it is admitted that the faculties are suppressed by a cross wind or a cloudy sky, the day is given up without resistance, for who can contend with the force of nature.'—*Ibid.*

WINTER SOLSTICE IN CHINA.

Winter solstice, or as the Chinese call it Tuugehe is a great term with them. They this year kept it on the 22d of December, or the 16th of the 11th moon. According to custom all the officers of the great cities, Tartars and Chinese, civil and military, repair in solemn silence, about 3 or 4 o'clock in the morning, clothed in court dresses, to the Imperial Hall, called *Wan Show King*, 'the Pavilion of ten thousand years,' and there perform the grand ceremony of thrice kneeling, and nine times bowing the head to the ground. This is done in honor of the solsticial term, and the returning sun. After all parties return home, inferior officers send servants with cards to their superiors to congratulate them on the solsticial festival. At this time private families make rice pies with pork in the form of a semicircle; also large round cakes of various kinds. Fowls, ducks, pork, crabs, &c. are boiled with roots of the water lily, and spread out with oranges and wine on the domestic altar, and presented to the shades of their departed ancestors After the ceremony of worship is over. the eatables are distributed and sent to relations, friends, and acquaintances, who feast upon these sacrifices. Gold and silver leaf papers are burnt, candles and incense are lit; and crackers are let off, as when sacrificing to the Gods.—Some perform these rites in the morning, and others in the evening.—*Canton Register.*

THE PROPHETIC DEW DROPS.

A delicate child, pale and prematurely wise was complaining on a hot morning that the poor dew drops had been too hastly snatched away and not allowed to glitter on the flowers like other happier dew-drops,* that live the whole night through, and sparkle in the moonlight and through the morning onwards to the noonday: 'The sun,' said the child, 'has chased them away with his heat—or swallowed them in his wrath.' Soon after came rain and a rainbow; whereupon his father pointed upwards—'See,' said he, 'there stand the dew-drops gloriously re-set—a glittering jewelry—in the heavens: and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven.'—Thus the father spoke, and knew not that he spoke prefiguring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.

* If the dew is evaporated immediately upon the sun-rising, rain and storm follow in the afternoon; but if it stays and glitters for a long-time after sunrise, the day continues fair.

FEMALE CHARACTER.

I know not which is most lovely, a female born to affluence, and accustomed to all the luxuries, the attentions, and the gratifications which wealth and influence can control, who still preserves a courtesy and even a modesty in her intercourse with those in lower circumstances; or one, who, in the depths of poverty and obscurity, maintains a dignity, a propriety of deportment, tempered with a submissive sweetness of disposition, which commands the respect of all who can appreciate true nobility.—*New England Review.*

IGNORANCE AND ERROR.

It is almost as difficult to make a man unlearn his errors, as his knowledge. Ignorance is a blank sheet, on which we may write; but error is a scribled one, on which we must first erase. Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light but error follows a false one. The consequence is, that error, when she retraces her footsteps, has further to go, before she can arrive at the truth, than ignorance.

PRIVATE SCHOOL FOR YOUNG LADIES.

THE Subscriber would respectfully inform his friends and the public, that he opened a *Private School for Young Ladies*, on Monday, the 18th of January, in the second story of the building in Green-street, opposite Pitts-street, near Bowdoin-Square.

The rooms are spacious, light, and pleasantly situated. They have recently been occupied for the purposes of instruction by Mr. Newman. They will be fitted up with all the necessary furniture and apparatus for the present design.

The course or system of education to be pursued in the School will be structly inductive and liberal. Patient and unwearied attention will be given, that the learners may be thorough in every branch of study—that they form correct intellectual and moral habits; respectable, kind and affable manners. The government and discipline of the School will be uniformly administered with mild and parental discision.

The following studies will be introduced, arranged into three classes, viz:—Reading, with a scrupulous regard to Walker's Principles of Orthogepy and Elocution; Orthography, with a critical application of Walker's Key of elementary vowel sounds; Writing words and sentences on slates, from dictation; Penmanship; Modern, Ancient and Sacred Geography, and use of the Globes, with special attention to Maps, and Geographical Drawing; Intellectual and Written Arithmetic, and English Grammar; the Analysis of the principles and rules of English Grammar and Arithmetic will form a subject of constant and particular attention; and a reason for every answer given in recitation will be required of each scholar.

Also, a Practical System of Book-keeping; Elements of Geometry, and Natural Philosophy; History of the United States; Rhetoric; Elements of Logic and Algebra; Plain and Ornamental Needle Work; Drawing and Painting, and Voeal Music. The Latin and the most fashionable Modern Languages will be introduced, when the advanced state of the School shall demand them.

For the last mentioned studied, there will be an additional tuition. Competent auxiliary teachers will also be provided, when their assistance shall be found necessary.

The qualifications for admission into the Third Class will be, six years of age, and an ability to read with a moderate degree of fluency.

TUITION.

In the Third Class, $6—Second Class, $8—First, $10. Application can be made to the Subscriber, at his, residence, No. 15 Bowdoin-street, opposite Somerset-street. J. Bailey.

Jan. 23. 3t.

VEGETABLE LITHONTRIPTIC SPECIFIC SOLVENT POWDER.

THIS preparation is a powerful remedy for the Gravel, and its kindred complaints; it dissolves the stones into such minute particles, that they run off without difficulty; to those suffering from soreness of the kidnies, chronic inflamation on the urinary organs, difficulty of micturation, bloody water, stranguary and every species of Gravel or stone in the bladder, this is offered as a safe and certain cure;—the same good effect has resulted from its use in cases of Dropsy, as of the Gravel;—Physicians who have witnessed its good effects, decidedly give it their approbation.

NEW CERTIFICATES.

This may certify that I, David Kimball of Prembroke, N. H. having been afflicted for some time past with a complaint of the Kidnies, frequent discharges of bloody water, and exercised with some pain; and having made use of different kinds of medicine, and finding no relief, I was induced to make trial of the Vegetable Lithontriptic and Solvent Powders; from the use of this medicine I have received the most salutary relief. After using about half a Bottle and Powders, I have not been troubled with any of the aforesaid complaints. David Kimball.

Pembroke, N. H. Dec. 20th 1828.

The subscriber within two years past has been three times severely attacked with the Gravel, but never until the last has he made use of the Lithontriptic. He commenced with the usual dose, repeated every eight hours; after the expiration of the third evacuations occurred, which afforded immediate relief, and he has not been troubled with the complaint since. John Robinson.

Bellows Falls, Vt. Oct. 28, 1828. N3eop6m.

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Jan. 23. 2t.

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